This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Stanford University Libraries
3 6105 120 844 829

AID SOC IN AMERICA

ORIN C. BAKER

PROTECTION FROM DANGER AND PREVENTION OF CRIME FOR TRAVELERS, ESPECIALLY YOUNG WOMEN, GIRLS, AND BOYS TRAVELING ALONE

'68
Amer.
Manuela
Sci. Ind.

STANFORD LIBRARIES

TRAVELERS' AID SOCIETY IN AMERICA

PRINCIPLES AND METHODS

TRAVELERS' AID SOCIETY IN AMERICA

PRINCIPLES AND METHODS

BY

ORIN C. BAKER

General Secretary Travelers' Aid Society of New York
General Secretary Travelers' Aid Society of California during the Panama-Pacific International Exposition
Chairman Travelers' Aid Section of the Southern Sociological Congress

PROTECTION FROM DANGER AND PREVENTION OF CRIME FOR TRAVELERS, ESPECIALLY YOUNG WOMEN, GIRLS AND BOYS TRAVELING ALONE

STANFORD LIBRARY

FUNK & WAGNALLS COMPANY
NEW YORK AND LONDON
1917

STANFORD LIBRARY

HOOVER WAR LIBRARY

45126

COPYRIGHT, 1917, BY
ORIN C. BAKER
[*Printed in the United States of America*]
Copyright Under the Articles of the Copyright Convention
of the Pan-American Republics and the
United States, August 11, 1910

Published under the auspices of the Travelers' Aid Society of New York City at the close of the Thirtieth Anniversary of active Travelers' Aid Work in New York City, and the Tenth Anniversary of the first non-sectarian cooperative Committee in New York City and in America.

ISSUED FIFTY YEARS AFTER TRAVELERS' AID BEGAN IN AMERICA THROUGH A LETTER ON THE WORK WRITTEN FROM BOSTON, MASSACHUSETTS, IN 1866

DEDICATED

TO THE MEMORY OF

Miss Grace H. Dodge

WHOSE VISION AND GENEROSITY SO
LARGELY MADE POSSIBLE
THE WONDERFUL DEVELOPMENT OF
TRAVELERS' AID SOCIETY WORK IN AMERICA

CONTENTS

PAGE

PREFACE 11

A VISION OF TRAVELERS' AID. *Miss Grace H. Dodge* 15

CHAPTER

I. HISTORIC 19

II. TRAVELERS' AID — THE OLD AND THE MODERN 30

III. DEFINITION AND SCOPE OF TRAVELERS' AID SOCIETY 35

IV. SOCIAL CONDITIONS AND TRAVEL EMERGENCIES 38

V. THE CITIES' RESPONSIBILITY . . 46

VI. NON-SECTARIAN TRAVELERS' AID . 49

VII. WORLD-WIDE COOPERATION . . . 58

VIII. THE ALIEN AND THE AMERICAN . 65

IX. GRATUITIES AND EXPENSES . . . 69

X. DEPARTMENT OF STATIONS . . . 74

CONTENTS

CHAPTER		PAGE
XI.	Department of Docks	77
XII.	Department of Social Service	81
XIII.	Department of Housing	87
XIV.	Agents of the Society	93
XV.	System of Records and Reports	102
XVI.	Educational Publicity	110
XVII.	Methods of Finance	114
XVIII.	Not a Prosecuting Agency	118
XIX.	The Question of Authority	123
XX.	The Question of Uniforms and Badge	126
XXI.	The Moral Problem	131
XXII.	Instructions to Travelers	138
Appendix.	Instructions to Agents	143

PREFACE

Travelers' Aid Society has largely forged its own plans and methods. It has long since passed the experimental stage. Its basis is now acknowledged to be a broad moral principle, and the movement is accepted as an independent integral part of our complex community life. Travelers' Aid is no longer the result of spasmodic desires to help, on the part of isolated individual workers. In a measure it is understood by many people, though the real merit of the work, as it touches the newcomer in the city and its cooperative scope extending into every civilized country, is not generally known.

The future of Travelers' Aid Society as a moral protective and preventive agency is almost unlimited. It contains the pos-

sibility of cooperation with all existing agencies for social betterment without duplicating the work of any. Though absolutely non-sectarian, it recognizes all that is sectarian. In the emergencies of travel and arrival its work has been proven. It does not interfere with any legitimate business. It is humanitarian rather than charitable. Essentially it is a public service. The keynote is moral protection.

Travelers' Aid Society work is unique. Where other social organizations may reach the individual helped succeeding times with ample opportunity to study at length the merits of the case, and if necessary correct initial errors in handling and judgment, the Society has ordinarily only the one occasion—while travelers are passing through the terminal—to ascertain their need and give the necessary assistance quietly and effectively. Its work is done at high tension and often amid great

crowds. The training of its workers is distinctive. It handles all classes and conditions of people. It is prevention rather than rescue. It is not alone for girls—both American and foreign—but for all travelers in need. Its very existence in the terminals is a moral restraint.

No great work was ever held rigidly to its intent and purpose, developed and unified, without literature. The unification of Travelers' Aid is impossible without the principles and technique being developed and laid down in permanent form. Travelers' Aid, after fifty years of diversified effort on the part of many organizations, has now reached the point where there is a realization of the necessity for increased cooperation and similarity of work. To meet the demand on the part of interested organizations and individuals for greater efficiency, and to give to the friends and supporters of the work a knowledge of its

fundamental principles, this book is published.

Appreciative acknowledgment is made to Horace R. Baker, former Assistant Secretary of the Travelers' Aid Society of New York, for collaboration in the development and technique of the Travelers' Aid Society and in the collection and arrangement of material set forth in this volume.

The modern plan and cooperative method of Travelers' Aid moral protection which is herein presented has been developed by the author through a national and world-wide study and proven by practice. Particular attention is called to Chapter III on the Definition and Scope of the work.

NOTE.—The New York Travelers' Aid Society will be glad to furnish forms and detailed information.—THE AUTHOR.

A VISION OF TRAVELERS' AID*

BY GRACE HOADLEY DODGE

"DEAR FRIENDS: Years ago I had a dream or vision of what could be accomplished for the protection of girls. I realized that our friends, our dear girls, our sisters who came from farm homes, who came from little rural corners of the country, who came from every part of this great country of ours to the cities, needed us, needed our protection, needed our friendship each step of the way.

"I hope to see the time, as Father McMahon has so wisely said, when we will have representatives of our Travelers' Aid organization in every nook and corner of

* Delivered at the Eastern Conference of Traveler's Aid representatives and workers, May 4 to 6, 1914, New York City.

Chapter I

HISTORIC

UNITED STATES

Travelers' Aid work in the United States was begun in 1866, by means of correspondence and widely distributed printed warnings issued by the Boston Young Women's Christian Association. For nineteen years the idea lay dormant, with no active work undertaken. Then in New York—the first city in America to employ an agent to meet trains and steamers—active work was begun. It was in 1885 that William Collins and Edward Prior, two elderly gentlemen of the denomination of Friends, who had read in the papers of the traps and snares set for inexperienced girls who came to the city, engaged to pay the salary of the first employed worker.

The latent idea of moral protection, in the emergencies, loneliness and temptations of travel and arrival, had sprung into life. City after city attempted the work. Many different societies became actively interested. Sectarian organizations of Catholic, Jewish and Protestant faiths divided the work between them. Often they duplicated each other's efforts. In some cities the Young Women's Christian Associations were the active promoters; in others, Roman Catholics looked after the newly arriving people of their own faith; and the Jewish people sometimes found their work for immigrants running into the field of Travelers' Aid. Women's clubs, missionary societies, Deaconess organizations, International Order of The King's Daughters and Sons, and the Woman's Christian Temperance Union, also took up portions of the work.

Into this tangled problem Miss Grace

H. Dodge injected a new element—non-sectarianism. She knew that issues were confused in the minds of people by the fact that the majority of the organizations conducting Travelers' Aid were bound by the terms of their charters to carry on a kind of work in which, from the very nature of the case, this work could be only a minor and incidental part. But the work was appealing, and the societies of which it had become a part were slow to see that changed conditions called for a more extensive and better organized protective service than they could assume in justice to the objects of the work to which they were obligated.

Then was demonstrated the practicableness of the only kind of an organization which could hope to succeed. In 1905, a committee of women, composed of Jewish, Catholic and Protestant representatives, undertook to discover whether the existing

work in New York was adequate to the city's needs. In 1907, the first non-sectarian Travelers' Aid Society was incorporated in New York. In 1910, the New York Society sent a delegate to the first International Convention of Station Workers held at Berne, Switzerland.

But the movement attracted little notice outside of a small circle of friends until 1911, when the New York Society was reorganized with representative men added to its directorate.

Miss Grace Dodge then brought before the National Convention of the Young Women's Christian Association the urgent need of a national non-sectarian Travelers' Aid Society. It was about this time that the Roman Catholic people decided to promote a national Roman Catholic Travelers' Aid work, but when their leaders learned of the plans for a national non-sectarian Travelers' Aid Society, they believed it

wise to postpone action for the consummation of the larger plan.

Under the leadership of the New York Society, the new movement became a factor in modern social work. Changing social conditions demanded an extensive and closely knit organization, eliminating duplication, without sectarian bias, containing the possibility of a wide cooperation with all existing social, religious and humanitarian organizations.

In response to many requests for plans and methods of enlarged cooperation many cities were visited by the General Secretary of the New York Society. He found that thirty-six different kinds of organizations were attempting to do some kind of Travelers' Aid, often several in the same city.

In April, 1913, the Travelers' Aid Section of the Southern Sociological Congress pledged the support of nine Southern

States in the national movement. This conference was the first to adopt resolutions endeavoring to bring about the early organization of local non-sectarian Travelers' Aid Societies, with the object of becoming affiliated in a national society. It also recognized officially the definition and scope of the society as given in another chapter.

As a further step toward national unification, a Conference of Eastern Cities was called for in New York in May, 1914. This conference adopted resolutions endorsing the New York Society plan for the safeguarding of unprotected travelers, and urged that a national organization be formed for necessary development and supervision of protective work throughout the country. A Provisional Committee to this end was appointed.

The national and international Travelers' Aid exhibit in the Palace of Education

at the Panama-Pacific International Exposition in San Francisco, 1915, showed the necessity for unity. The practical demonstration of the protective value of modern Travelers' Aid was shown by the extensive work of the Travelers' Aid Society of California in San Francisco and the Travelers' Aid Society of San Diego during these two expositions.

In 1916, the Travelers' Aid Section of the Southern Sociological Congress, which met in New Orleans, reaffirmed the action of the earlier congresses, and pledged the support of sixteen Southern States to the national program for Travelers' Aid.

In April, 1917, a Conference of Travelers' Aid Societies, other organizations, and accredited representatives doing Travelers' Aid work in the United States, was called for the purpose of organizing the National Travelers' Aid Society and deciding upon the cooperative relationship of all

organizations and individuals in the United States interested in Travelers' Aid work and coordinating them into one cooperative movement.

CANADA

In 1887, the Young Women's Christian Association at Quebec employed the first regular Travelers' Aid worker in Canada. During the same year the same organization in Halifax placed signs and placards in railway stations and on steamers in cooperation with the London Travelers' Aid Society. From this early beginning the work spread, and The King's Daughters Guild, Playground Association, Methodist Union, Presbyterian Church, Woman's Christian Temperance Union and independent Travelers' Aid Societies assisted in extending the work into the different provinces in Canada.

ENGLAND

In 1879, philanthropic women opened homes in London for girls coming alone into the city. In 1882, a "Travelers' Friendly" was founded near Paddington Station, and a station visitor employed for a time. The London Young Women's Christian Association established in 1885 the first Travelers' Aid Department having its own secretary. As the work progressed and other organizations took up different forms of the same work, the necessity of a movement to join forces, to avoid overlapping, brought about the "Travelers' Aid Society" of London, working under the auspices of the Young Women's Christian Association, with Lady Frances Balfour as its president. Later, Queen Victoria became the patroness of the Society. At the time of this reorganization, more than twenty different socie-

ties were doing some form of Travelers' Aid work among women and girls in London.

PRESENT EXTENT OF THE WORK

From the early beginnings many different organizations have undertaken some feature of Travelers' Aid work and, through regular employed workers and representatives of organizations and individuals, a majority of the large cities in the world have some representative to whom messages can be sent and through whom information can be secured in the interest of travelers. There are also representatives in the smaller cities and communities and even in the islands of the sea.

The National Travelers' Aid Directory, issued by the National Cooperative Department of the Travelers' Aid Society of New York, makes accessible a certified list

of societies, organizations and representatives in this widely diversified but co-operating whole.

Chapter II

TRAVELERS' AID—THE OLD AND THE MODERN

In Travelers' Aid the old idea and the modern are distinct. Within six years the work has been revolutionized. Inability to understand modern non-sectarian Travelers' Aid Society is due in large part to insistence upon seeing the modern work through the glasses of the old.

Travelers' Aid is no longer classified as a religious organization, but rather a moral protective organization. Its sphere has ceased to be sectarian and become humanitarian. It has become a public service. Sectarian Travelers' Aid of a few years ago has given place to non-sectarian. Different religious sects have united on the

issue of moral protection of the woman, girl and boy in the travel emergency. The relation of Travelers' Aid to religious sects is discussed in another chapter treating exclusively of non-sectarian Travelers' Aid.

The old idea was to help travelers in the stations and at the docks along lines of religious affiliation; the new idea is first to help all in need, and later to place them impartially in touch with religious and social organizations of their own choice for their proper development and assimilation in the community.

Not only has the transition been from sectarianism to non-sectarianism, and from recognition as a religious to recognition as a moral organization, but also from a passive, often non-resistant, type of work to a positive, active and aggressive work. The sweet-faced, elderly woman complacently knitting or reading in the station

while waiting for those in need of Travelers' Aid to seek her out—she who by devotion and faithful service laid firmly the foundation for the modern work—has been superseded by the alert woman worker, trained in both the theory and practice of the work to combat an active and aggressive moral evil. From a six-day work, Travelers' Aid has become a seven-day work, a work done in all kinds of weather, every day and every night, year in and year out.

Modern Travelers' Aid Society is scientific. Its methods are no longer based upon conjecture, but upon proven theory and practice. Travelers' Aid plans and methods throughout the world have been examined and results compared. Reasons why persons need protection and assistance in the sudden and alluring temptations and emergencies of travel, have been studied in thousands of cases. No longer is the

vague and often incoherent desire to help some one—any one—for reasons more or less emotional, accepted as qualifying a person to become a Travelers' Aid worker, to handle intelligently and efficiently problems of human frailty, error and suffering. The standard has changed until, instead of any kindly disposed person being eligible for Travelers' Aid, comparatively few are regarded as mentally, temperamentally and physically fitted to do the work.

Concrete facts of case records have supplanted reliance upon assertion and statements from memory. Irregular hours have given place to definite schedules. Unrelated and unsystematic work in individual cities has been related in an extensive coordinated system of cooperation between cities. Plans and methods have been formulated and codified. A central clearing house in the Department of National Cooperation of the New York Travelers'

Aid Society has been established for the dissemination of proven methods and information.

Chapter III

DEFINITION AND SCOPE OF TRAVELERS' AID SOCIETY

The Travelers' Aid Society is a non-sectarian, non-commercial, non-political protective organization to safeguard travelers. Because of social conditions, the opportunities afforded agents of vice in the course of travel and the dangers of city life, the Society

INVESTIGATION

I. Investigates on request the many and varied inducements that cause persons to leave their homes, including questionable influences, such as deceptive letters, advertisements and offered positions, also dangerous addresses, acquaintances, etc.

PROTECTION

II. Protects and aids travelers, especially girls, women and boys, in the many and varied emergencies and temptations of travel until they arrive at their proper destinations.

ASSISTANCE

III. Assists travelers to respectable and suitable lodging-houses, responsible institutions, or back to their own homes.

ASSIMILATION

IV. Places the names of strangers with the organizations which will develop them socially, mentally and religiously for their proper assimilation in the community.

The Society cooperates with social, religious and secular organizations and individuals throughout the United States, Can-

ada and abroad, thus extending its protection into the smaller cities, towns and rural communities.

This work is done without regard to age, race, creed, class or sex, and without fee or gratuity. While the most important work is for young women and girls, men, women and children of every age and nationality are helped solely on the ground of their necessity.

Chapter IV

SOCIAL CONDITIONS AND TRAVEL EMERGENCIES

Certain uninitiated persons have considered extravagant the claim that travelers, especially women, girls and boys, need protection and aid in the course of travel. They have failed to realize that Travelers' Aid Society has a sphere beyond telling some timid woman what train to take, or comforting some weary traveler. Travelers' Aid does do and must do this work, but the important work—the real work—is to keep them from getting into danger, and the prevention of error, wrong, extortion and crime. The Society does not help people foolishly and unnecessarily. It is not organized merely for an accommodation, nor to render passive assistance. It does not do porter service. The conditions

which Travelers' Aid Society is constantly combating are those which so largely make possible the opportunity for the agents of every form of vice, not alone those commercialized. The Society combats an active and aggressive evil preying upon those coming to and through the cities. Agents of vice travel on trains and boats alert to secure victims. They loiter in and about terminals ready to profit by the problems of inexperienced travelers. Among the thousands of persons traveling there are many entirely unprepared to cope with a sudden crisis, and the subtle temptation, when away from the natural safeguarding influences of home and friends.

In the emergencies of travel, conditions frequently arise which cause persons to receive and even to ask advice and guidance from chance passersby and acquaintances of the journey, giving easy openings to the vicious. Circumstances, strange

and unforeseen, often confront travelers; friends and relatives fail to meet them; they have wrong addresses or none at all; they miss connections and, having to remain overnight in the city, know of no reputable lodging place of moderate price; money runs short unexpectedly; they have difficulty with tickets or baggage; they are ignorant of the language and customs; the hour may be late and several changes necessary in crossing the city. They are often hungry and tired and without sufficient funds to go to the better class hotel. Often they make dangerous acquaintances on the journey. Those who come under the influence of persons interested in the questionable life of the cities are exploited. If, as so often happens, a girl has left home as a runaway in a fit of anger, or desiring to see more of the world, or from a multitude of other causes, there is especial need of protection.

Fraudulently advertised positions, disreputable addresses, lost friends, lost directions, bewilderment, timidity, unreliable information, urgent need of employment, infirmity, illness, indifference, curiosity, impetuosity, overconfidence, destitution, desertion, need of friendship, sympathy and advice, anxiety, sudden and alluring temptations, loneliness—these are but instances of the multiplicity of common occurrences making necessary Travelers' Aid Society work in the emergencies of travel and arrival.

The work is largely done near the border line of tragedy. If the tragedy takes place where or when Travelers' Aid is or should be responsible, then the work has failed in its purpose. It is the nearness to and yet not the entrance into tragedy that calls for Travelers' Aid. The question is often asked: "Does Travelers' Aid really save girls out of the clutches of those

who desire to prey upon them?" Yes, very often; but its true mission is to prevent their getting under the influence of those who desire to prey upon them.

The practice of preying upon the innocent is well known. The only occupation of numbers of men and women consists in enticing, tricking, coercing, exploiting and debauching the innocent, helpless and credulous in the course of travel and arrival.

Because of the greed and lust of evil persons; because agents of vice turn the courtesy and chivalry of polite conduct into a snare; because disreputable men and women find it easiest to entice and lure away the unsuspecting through the difficulties incident to travel; because new and more subtle methods to deceive the unwary are being constantly devised—Travelers' Aid is necessary.

Regarding social conditions and travel

emergencies, the Right Rev. D. J. McMahon may be quoted:

"To look further into this question of Travelers' Aid, why is it we need it so badly? . . . I find it a part of that large uplift movement that has risen so splendidly and so beautifully in the past twenty years, coming as a reaction from the economic stages through which we have passed. . . . We all know of this evil, of this energy and activity on the part of those who are trying to make white slaves of the young women of our country and foreign countries, and we ought to do what we can to save the innocent from corruption, save those who are unprotected. Whatever there is of chivalry in the hearts of every one of us should be aroused in this cause. The days of chivalry had almost passed. The women were going into the fields of men, and apparently chivalry was forgotten, but even though it be cov-

ered for a time, there is always a little eddy that leads to another current which will have bigger flow. Now we are in this work of chivalry to protect the girls and the women, and what grander thing can we do? What better than to save virtue? To look after those whom we look up to, the mothers and daughters of our race? And it is man's duty to do what he can for those who run into the dangers. Our duty, because of our common human nature; and do what we will, we will never do too much to protect them.'"*

The general public recognition of the need for protection in travel is evidenced by the assistance in North America in 1915 of three-quarters of a million persons, and by the existence of some form of Travelers' Aid in all civilized countries—even in

* Delivered at the Eastern Conference of Travelers' Aid representatives and workers, May, 1914, New York City.

distant China and the islands of the Pacific.

Because Travelers' Aid is a philanthropy based upon scientific and broad humanitarian principles in which religious differences are forgotten in a united effort for the preservation of purity and morality, Travelers' Aid Society is enabled by its extensive cooperative plan to prevent error, shield the innocent, prevent exploiting of the inexperienced, and return the runaway boy or girl to the home unharmed and without publicity in many hundreds of cases.

Chapter V

THE CITIES' RESPONSIBILITY

Travelers' Aid Society is the answer of the cities to the question of responsibility for the safeguarding and wholesome assimilation of the strangers of to-day and the citizens of to-morrow. In the present complex and interrelated problems of modern life, no city can live apart. Travel is from city to city, from rural communities and villages, including all types and classes of people. Persons who come will be either a blessing or a curse, depending largely upon how as strangers they are met and cared for on arrival.

Advertisements of commercial organizations and merchants invite people to come to the city—agencies of many kinds offer

inducements to persons to come—every business enterprise and pleasure organization is an invitation to people to come to the city. Many laws and ordinances protect the travelers from or furnish sufficient cause for damage in case of physical injury due to the neglect or carelessness of transportation companies, or other neglect or oversight through which the person may be injured physically while in the city. Yet they offer no adequate promise of safeguard and assistance in moral emergencies to protect the newcomer in the case of emergency before there are sufficient grounds for legal action.

There is a gap between the supervision of the transportation company and the protection of city authorities when the stranger is peculiarly susceptible to the exploitation of evil-minded persons. It is at this time that Travelers' Aid protection is most needed and Travelers' Aid Society,

whose aim and province is to insure this assistance, safeguarding and proper assimilation in the new community life, combats in Travelers' Aid cities throughout the length and breadth of America the evil forces always lying in wait to undo the friendless, the unknown, the stranger in the city.

Chapter VI

NON-SECTARIAN TRAVELERS' AID

Travelers' Aid Society is non-sectarian in both organization and work. Non-sectarian, however, should not be interpreted as irreligious, nor as the absence or non-recognition of religion. Humanitarian work cannot dispense with religious conviction, but it should be too broad to emphasize creed, sect or difference. In the confusion and rush of travel and arrival it is impossible to assist those in need on a basis of what they may or may not believe.

Travelers' Aid does not handle religious questions. Problems of religious advice, guidance or consolation, except in unusual cases, are impartially and immediately referred to the pastor, priest or rabbi of the faith professed by the traveler. Travelers'

Aid has no religious prejudice or favor. It recognizes all religious faiths, because the persons it assists are of different faiths, but in their particular beliefs it has no part. It embodies the highest religious principles and faiths of Jews, Catholics and Protestants in its work and workers. It does not tolerate religious proselyting. Its agents and directors are of different religious faiths, chosen not by reason of any particular faith, but as persons best fitted to promote the work of the Society for all in need, whether Catholic, Jewish, Protestant; whether of any other faith or of no faith.

Travelers' Aid Society does not ignore the religious question. Each agent selected should be firmly grounded in her own personal religious conviction, whatever it may be, but religion should not be argued or discussed by an agent with persons helped. So far as possible, the new-

comer is placed in touch with his or her own church. Travelers' Aid, belonging to no church alone, nor to the churched any more than to the non-churched, is not primarily a religious problem. It has no place for religious differences. Morality cannot be a question of creed, nor moral protection and assistance in travel emergencies a question of sect. The moral protective principle may be developed only in the light of the interests of all.

"Travelers' Aid Society," said the Right Rev. D. J. McMahon, "is not a question of creed or class, but of morals, of a united Society—Jewish, Catholic and Protestant—a question of morality in every city, in every village, in every rural community; and cooperation alone can bring the triple alliance that will accomplish this work. We are not talking here of charity, talking of these girls, and so I say it is not a question of faith or of education in

protecting these girls—it is a question of morals. Let us all unite together to save these young girls as well as we can. Join in the same organization and save them by having a united society in each center, Protestant, Catholic, Jewish, all joined together, sending the girl along to the end where she ought to go. Let us have a united society on the question of morality. Look after the girls in that field. Let our disagreements be outside the Travelers' Aid, if disagreements we must have; let us all join together for the benefit of the girls. Then, with a united society in each city, and cooperation, we have a triple cord—a cord of earnestness, a cord of fervor in the work, that cannot be broken, and we will immediately move on to the work that should be done by us. Fervor in the work. Earnestness as deep as possible. It is a responsibility that rests upon us to keep the young girl from being lost. Let us feel

this responsibility, and there will come from it a fervor and ardor in doing the work of saving souls. *Energy, earnestness, fervor.* What difference does it make whether a Catholic girl is taken by a Hebrew agent and brought to a home that is proper for her to be in? None whatever. We save expense, first. We do good, secondly. In Travelers' Aid Society, Jew, Catholic and Protestant have a common cause. The manner in which this work is conducted, so efficiently and so fairly, must win the approbation of every one who sees or inquires about it."

Again Dr. McMahon wrote: "The girls are only cared for on moral grounds; the agents are instructed to send them, when they have no definite place to go, to a home of the faith they profess, Catholic, Protestant or Jew. The Travelers' Aid Society is not to look after the religion of the girl, it is only to protect her from

evil persons that are round about to take advantage of her peculiar plight. By having Catholic, Protestant and Jew on the Executive Committee and in close touch with the work, all denominational antagonism is forestalled."

The attitude of the railroads in asserting, "You must unify; we cannot in this country open our terminals to workers of different classes and sects, and we will not"—demands non-sectarian work and the elimination of sectarian Travelers' Aid.

On this non-sectarian principle Miss Grace Dodge, founder, energetic promoter and benefactor of Travelers' Aid Society, wrote: "In Travelers' Aid Society, humanity—not Jews or Catholics or Protestants, but humanity."

"This work seems to me indispensable," writes Dr. Samuel Schulman. "I am convinced that its success will prove an excel-

lent agency in counteracting and eventually destroying the evil influences that threaten women and others in traveling."

In cooperating with the Travelers' Aid Society, Mrs. Ernestine B. Dreyfus, Executive Secretary of the Jewish Council of Women, writes: "The Board of Managers of the Council of Jewish Women, in Annual Meeting assembled, hereby expresses to your organization its deep appreciation of the cooperation extended to the Council during this past year. It is sensible of the value of your organization in the solution of problems vital to our Jewish people and therefore to the entire human family."

Dr. David H. Greer, Bishop of the Diocese of New York, thus refers to the broad scope of Travelers' Aid work: "It is only necessary to know the Travelers' Aid Society and its work in order to give it sympathy and cordial and generous support. It is doing in a very practical way a mis-

sionary and social-service work, and I beg to commend it to the confidence of the clergy and laity of the Episcopal Church in the City and Diocese of New York."

The development of the principle of Travelers' Aid is due to the growing conviction and general recognition in the inner consciousness of the masses of society of the need for this moral protective movement. Neither in America nor Europe was Travelers' Aid originated by any one organization, nor does it belong to any one of many organizations which have been doing much of the active work in the years that are past, and whose leaders have crystallized the thought of the times.

A vision of the persons whom Travelers' Aid is organized to assist and protect makes it impossible to exclude from the organization any whose objects and aims are in accordance with the high prin-

ciples of Travelers' Aid Society, even though their social and religious beliefs may differ. The work in each city should be so organized as to be independent of sectional, institutional or personal jealousies or desire to control.

Chapter VII

WORLD-WIDE COOPERATION

To reduce to the minimum the number of "lost" girls, enlarged national cooperation is necessary, embracing Travelers' Aid Societies, responsible cooperating organizations and accredited representatives —a cooperation not only intercity, but rural in scope. The tremendous possibilities in this cooperation—rural, intercity, interstate and international—are as yet but dimly realized. The multitude of travelers is increasing rapidly. The influx of millions into the city, to enter factories, shops, offices and other kinds of work, has brought great changes in American life and conditions. It is an age of travel. People are obliged to travel. The old

assertion that those persons who are inexperienced and liable to need protection and assistance should not travel, but remain at home, ignores the facts of present-day existence.

Only through a national and world-wide interlocking cooperative movement which touches the cities, villages and rural communities, will Travelers' Aid Society protection be made effectual. The already existing national and international cooperation, touching some thousands of definite places, must be further unified. It is of no avail that a girl leaving her home for a temporary or permanent residence is protected at one place, if she falls a victim at another place lacking Travelers' Aid.

To be efficient, Travelers' Aid must not only protect and assist the person coming to or through the particular city, but extend this service by cooperation with other

Travelers' Aid centers, until the individual is established in the new community or reestablished in his or her home.

National affiliation of Travelers' Aid Societies means not only greater protection, but greater efficiency, through creating a clearing-house for information regarding proven methods of protection and assistance; greater economy in preventing the costly trial of plans elsewhere found unsound; more general public recognition of the great need for moral protection; a systematization and crystallization of the diverse efforts to meet the need; adoption of a substantially uniform system of records and reports; a universal world badge easily recognized as the emblem of Travelers' Aid Society; and the power of a united organization in meeting the moral issues. Local societies respond to local service, but are not powerful enough for trunk line service. National Travelers'

Aid is the great trunk line connecting, unifying and making efficient the scattered branch lines. In its very nature Travelers' Aid is national. Adequate protection cannot be localized. Moral conditions, systematically to meet which Travelers' Aid is the natural growth, are not confined to one locality to the exclusion of another. Because of its adaptability to local conditions and wide cooperative scope, Travelers' Aid has become a national factor in dealing with the problems of social morality.

In reference to the increasing necessity for larger national cooperation, Dr. McMahon stated:

"Throughout this whole country, from Maine to California, we must build up organizations that will help these girls. How are we going to do it? By cooperation. To protect, then, there must be cooperation between the places from which they

start and all along the line of travel until they reach the destinations they have set out to attain. With unity and with cooperation we will save many that might otherwise be lost.

"We have one purpose, to build up this organization; to save the weak ones; to do what we can for those who cannot help themselves, who in their ignorance are the prey of the wicked. Take us without cooperation. Boston has a young girl to send to Philadelphia. The young girl comes to New York. No cooperation. The girl is lost. She knows not the way to go to Philadelphia, but there are those who find her and find the way to lead her to darkness. If there were cooperation, there would be somebody to see that the girl was put upon the train and nobody likely to take her off to devious paths."

Realizing that a protection which embraces only cities of sufficient size to main-

tain a society leaves untouched the rural communities, the Society has secured the cooperation of many national organizations touching these communities. By this means protection is extended to embrace not only the city, but the small town where one or two girls may leave in the course of a year, but from whose ranks the aggregate toll of the lost is enormous. These organizations notify the nearest Society when girls are to leave their districts, asking that they be met and cared for on their arrival in the city, and also cooperate when girls go to their respective districts. Cooperation makes possible the appointee work of the Society, so that no girl or other traveler need be friendless on arriving in a strange city.

WORLD WORK

No one can estimate the protective value of the work of all organizations interested,

cooperating with each other, and in harmony with the railroad and steamship lines; state, city and municipal officials; national, state and city organizations, and individuals in all parts of the world; with representatives reaching out from city to city and country to country, so that by telegraph, telephone, cable and letter responsible persons will answer inquiries regarding the moral safety of offered positions, etc., and through whom information can be exchanged which will mean the safeguarding of persons traveling to or from cities, villages and rural communities throughout the civilized world.

Chapter VIII

THE ALIEN AND THE AMERICAN

Travelers' Aid Society is not alone nor principally for the foreign woman, girl and boy, but equally for the American. The Society's workers, daily assisting both American and foreign, have little difficulty in recognizing the need of the foreign immigrant girl and woman, owing to the very frequent oddity of her costume and her very apparent helplessness due to ignorance of the language and customs of this country. The immigrant readily realizes her need of Travelers' Aid Society assistance in properly guiding, counseling and locating her in the new community.

The very frequent occurrence of the alien arriving at one of the ports of entry, remaining a few days with friends or

countrymen, and then passing on through the stations to other points of the country, makes the station work for the alien as important as the work at the docks. It is not alone necessary to meet and protect the alien at the port of entry, but this assistance should extend to their railroad travels and their reception and assimilation at the points where they are to make their future homes, even into the rural communities.

Properly to receive and protect aliens at the port, only to have them fall into the hands of some unscrupulous person at some junction point or on their arrival at their new homes, is but inefficiently to give them the protection and assistance they need.

The American girl—that is, the girl who has been in America long enough to adopt American dress, language and customs, whether she be a comparatively recent ar-

rival or a member of a family residing here for generations—is not only more difficult to quickly recognize as to her need in the crowds traveling, but more difficult to approach and to assist.

The idea that the American girl can take care of herself anywhere gives her a spirit of independence which makes her indifferent to the existence of danger, ignorant of the consequences and often resentful toward offers of assistance.

Travelers' Aid Society statistics of persons assisted show a somewhat greater percentage of American women and girls needing assistance in traveling than newly arrived immigrants. In part this greater number of American and Americanized persons requiring Travelers' Aid is accounted for by the very special and general emphasis placed upon the need of the alien for protection and aid, and the corresponding failure to consider the prob-

lems, often very similar, which confront the American woman and girl not so conspicuously helpless. In part this is also due to the frequent overconfidence, easy self-assurance and indifference manifested by those who do not so readily recognize their need of safeguards. Human frailty, weakness and temptation are very much the same, whether foreign or American born.

Chapter IX

GRATUITIES AND EXPENSES

Fees, tips, gratuities and favors are not accepted by Travelers' Aid workers, either personally or for the Society, from persons assisted. Acceptance of these by the workers would bring the Society into disrepute and destroy the protective, preventive and assimilative work.

So important is this question, that the agents of the Society do not handle the travelers' money in the purchase of tickets, payment of car or cab fare, telephone or telegraph tolls, or in exchange of foreign currency. The workers, however, accompany and instruct the traveler in money values, especially if a foreigner ignorant of American customs and language.

The policy of the Society in not desiring its agents to handle—even though requested—the travelers' money, prevents the Society from being misunderstood and being charged with petty graft. When the worker accompanies the traveler to destination, the traveler pays the fares. In those instances where the traveler is unable to pay for both, they pay individually. In need, the worker pays for both. Expenses of telegrams and other items are met, if possible, by the individual assisted.

In cases of lack of funds the principle is well defined. The Society communicates with the relatives and friends of the stranded traveler asking that the requisite amount of money be sent. Meantime, by guaranteeing the expenses involved in a worthy case, the Society provides for the traveler, cooperating with the local homes and organizations, as the case re-

quires. Travelers' Aid Society does not leave its assistance incomplete, regardless of the effort involved.

In cases where small sums are needed to assist persons in going on immediately to their destination, and there is sufficient warrant for advancing this sum, the Society furnishes the amount necessary. Experience has shown that in the great majority of cases of this kind the money is promptly returned to the Society.

When larger sums of money are involved, and persons are to go into a city or town where they have never lived and where there is no evidence to show that they would be properly cared for, or that they have positions or are going to friends or relatives, the Society insists upon their remaining in the city for a sufficient length of time to make investigation and receive assurances that these persons are going to a proper place. In no instance does the

Society allow itself to be imposed upon by the rounder, or the person imbued with the *wanderlust,* or one who habitually spends his or her money going to the city in the hope that some one will furnish them the amount needed to return to their own homes. Nor will the Society send on to other cities persons who have no connection in those cities which will insure their being properly cared for on arrival.

The Society feels warranted in incurring the expense of a telegram asking for full information from Travelers' Aid representatives in other cities, before sending or assisting persons on to another city about whom there is any doubt. No Society could long exist if it were to supply the amount of money for transportation which is requested by persons who consider the Society a commercial organization whose object and aim is to furnish

transportation to any one who may apply. No worthy case is rejected by Travelers' Aid.

Chapter X

DEPARTMENT OF STATIONS

Railroad terminals are regularly covered by women agents of the Society, who meet all incoming express and local trains, and many outgoing trains, to aid or conduct inexperienced or confused travelers any hour of the day or night to their destination within the city, or to trains or boats for other points. First attention is given to women and girls traveling alone. Agents regularly make a tour of the entire station. A great railroad terminal with its numerous platforms, entrances and exits is very confusing to the inexperienced traveler, and is an easy place for unscrupulous persons to prey upon strangers. Who can blame a frightened, bewildered girl unacquainted with the

dangers of city life and with little or no money if she believes in a new-found acquaintance and goes with him or her, as the case may be? The need of protection here is imperative.

During the hours when the station is not regularly covered, the Travelers' Aid Headquarters should be communicated with by telephone. Station masters, other officials and employes often assist travelers in locating the agents.

Persons helped are handled quietly and efficiently, care being taken to avoid attracting general notice. Suggestions of railroad officials in handling cases are observed and station rules respected.

In assisting persons passing through the city to other points, it is important that they leave without unnecessary delay and expense, and that they reach their destination in the daytime. If there is any uncertainty about their destination

or how they will be met, they are urged to remain until the matter is fully investigated and arrangements completed. This policy prevents many dangerous experiences.

Travelers' Aid Society bridges the gap between the physical safety of life and limb afforded by the transportation company, and the moral safety of the traveler until arrival at proper destination. The Society works with the hearty cooperation of railroad and traction companies, supplementing their protection and covering a field which they do not cover and for which they are not organized.

It should be remembered that the best interests of railroads and traction lines and the best interests of Travelers' Aid Society can never be opposed to each other, though unwise action on the part of either may make it appear so temporarily.

Chapter XI

DEPARTMENT OF DOCKS

Whenever a passenger steamer docks—trans-Atlantic, trans-Pacific, Gulf, Lake, Coast, Sound or River—there Travelers' Aid workers are found on the pier near the gang-planks. Later they board the steamer—where Immigration Inspectors discharge passengers to them—or walk back and forth on the pier, alert to find those needing assistance.

The Society, in its work on the docks and steamships, has always met with the heartiest cooperation from steamship and government officials. Many steamship lines fence off spaces on their piers where signs and desks are placed for the Society's workers.

From the standpoint of Travelers' Aid Society, immigrants needing protection and assistance group into the steerage immigrant and the first or second cabin immigrant, by reason of the difference in the Government's method of handling them. The steerage immigrant is to a large extent handled directly by the Federal Government. For these, Travelers' Aid Society work begins where the Government's supervision and responsibility ends. The second cabin immigrant, who is not handled to destination by the Government, but discharged immediately upon arrival without further supervision, presents an especial need of protection and assistance. Government inspectors — knowing that Travelers' Aid assistance is not superficial and that the Society is absolutely fair in dealing with both inspector and immigrant—avail themselves of the protection and aid of Travelers' Aid Society

for passengers by discharging into the custody of the Society second cabin immigrants whom federal laws do not prohibit, yet who need protection and aid.

Foreigners are usually ignorant of both the language and the customs of this country, so that many difficulties arise with which the workers of the Society have to cope. Possibly the greatest danger to refined young immigrant women traveling second cabin comes from their fellow-passengers. Acquaintances are easily formed on shipboard and the unscrupulous have no difficulty in learning the destinations of young women.

The method of Travelers' Aid Societies in wiring other societies, cooperating organizations and authorized representatives to meet and assist the traveler to proper destination, thus ensuring safe arrival, is not equaled even by the United States Government system of distribution of

third-cabin immigrants. This is evidenced by frequent failure in the delivery of telegrams sent friends or relatives to meet travelers owing to change of address, wrong address or error through not understanding the language.

Chapter XII

DEPARTMENT OF SOCIAL SERVICE

Persons helped are carefully followed up when the initial assistance at stations or docks is not sufficient. Telegrams and letters are sent to have them met by co-operating organizations. An addressed return postcard is given to those helped, asking them to report their safe arrival. Non-receipt of this card means an immediate investigation. A letter is given, to those not speaking English, addressed to the conductor, asking him to refer them to Travelers' Aid workers at junction and terminal points. The Society keeps in touch by correspondence or personal visitation with each person aided so far as the necessity of the case demands.

Social service to be effective must be immediate. This personal service is the means of saving many lonely and friendless girls. The traveler whom the Society accounts deserving of assistance in the first instance is adjudged to be worthy of finished service.

Those persons remaining over in the city, who cannot properly be placed elsewhere, are cared for as guests in the Society's emergency rooms. Often girls have only post-office addresses, which necessitate their being held until the address is verified or investigated. Runaway girls are always cared for in the Society's emergency rooms. In caring for travelers, the Society endeavors to place them in the homes of their respective nationality and creed as soon as expedient.

In social service is included the question of employment. By means of a careful investigation, Travelers' Aid secures a list

of reliable employment agencies. To these agencies the average employment case may be taken. But the responsibility of the Society does not end at this. When a position is obtained the worker personally calls upon the woman or girl, investigating the character of the work, and remains her friend for counsel and assistance until satisfied that she is safely placed. Where the regular agencies are unable to obtain the needed employment, Travelers' Aid sees that the traveler is cared for and personally accompanies her to find honorable work. In some instances it is better that the girl return home than to secure a position.

Employment cases are not confined to the particular city where the Society is established. When girls consider an advertised or offered position in another city, the Society, on request, will by cooperation investigate the offered position in

advance before the girl leaves her home, and ascertain the real facts of the case, but the Society does not and will not serve as an accommodating agency to secure positions, nor to secure persons wanted for service, domestic or otherwise.

The easy confidence with which girls and boys come to the cities without money for an emergency, or sufficient to last until employment is obtained, expecting to find without effort lucrative and easy positions for which they are untrained and often unsuited, makes this phase of the work of particular importance.

By friendship and counsel the Society encourages those almost despairing of finding the work for which they are qualified. In the interval until work is obtained, it is the policy of the Society to guarantee the payment of board and lodging for a worthy boy or girl, and to see that they are not homeless, hungry or

friendless while searching for work. The scope of the employment question in Travelers' Aid Society can be understood in light of the fact that the "help wanted" columns of the daily papers are read for investigation of questionable advertisements.

Upon the efficiency of the social service, in following up the person assisted at the terminals, depends the ultimate success of Travelers' Aid protection and assistance. Inquiry into the legitimacy of the inducements offered travelers to come to a new community prior to their leaving their homes, rests upon social service cooperative investigation. The protection and assistance of the traveler, as embraced in the second and third sections of the Definition, is inadequate without being followed by social service. To make persons an integral part of the new community life into which they have come, as em-

braced in the fourth section of the Definition, social service must place them in touch with the church of their choice and with the organization that will best provide for their social life. It is through social service that Travelers' Aid assistance and protection is completed and the individual's best mental, physical, social, moral and religious development secured.

Chapter XIII

DEPARTMENT OF HOUSING

Owing to the importance of housing in modern city life, especially in directing women, girls and boys to proper boarding and lodging places, Travelers' Aid makes its own housing lists and does not rely upon those of other organizations. As conditions and ownership of property frequently change, the Society by constant investigation keeps its lists continually revised. Careful attention is given that the work shall not be superficial.

Though many housing surveys—more or less efficient at the time—have been made by more than a score of organizations, no agency has yet adequately touched this ever-changing problem. A careful inves-

tially when they meet the requirements of a girl, woman or boy assisted, and from them, if the traveler desires, he or she may select. Travelers' Aid workers do not influence their decision. The Society never "favors" any particular lodging. In the lodging problem the Society is not for an accommodation.

Because Travelers' Aid Society is concerned in the housing problem only as a moral protective and preventive organization; because it has no personal or financial interest to interfere with the impartiality of its services; because it cannot be reached by influence or forced under pressure to abandon its principles of protection, assistance and assimilation of the stranger in need; and because it is nonsectarian in both organization and work, it is enabled to handle this problem fairly and impartially.

When asked regarding lodgings by a

person in actual need of such assistance the worker inquires: first, the price desired; second, the approximate location desired; third, any preferences, religious or otherwise, which the traveler may have. A number of places meeting the specified requirements are then mentioned.

As the list of respectable lodgings is usually an extensive one, the places mentioned are continually varied, so that no one of them may be overemphasized.

Lodgings are morally classified in the following scale: first, suitable for a girl or young woman traveling alone; second, suitable for a party of girls or women; third, for boys traveling alone; fourth, for man and wife; fifth, objectionable for immoral tone, uncleanliness, or unreliable.

In New York City it has been found that the greatest source of helpful cooperation comes through organizations already in existence, organized to meet the special

good mechanical workers in the country, but this is not the ideal toward which Travelers' Aid is striving.

In selecting workers there are certain essentials for serious consideration of an applicant. An application card when filled out will give only a general idea of the applicant. Personal interviews with prospective workers are essential. Conviction and health cannot be determined by the application card. By conviction is meant a realization of the need of moral protection and a desire to personally safeguard travelers who need such protection or assistance. The old missionary spirit of a sense of personal responsibility and accountability, without sectarian fanaticism, must be the basis of efficiency in Travelers' Aid. Without health, however, the conviction cannot be potent. The work in a peculiar degree demands bodily vigor and mental wholesomeness; long hours;

ability to see a complicated or unusual piece of work through to the end; and constant alertness at railway terminals or steamship piers several blocks long.

No one is considered as having the primary essentials unless she has a religious faith. Other qualifications for the work are: character, tact, personality, determination, judgment, initiative, adaptability, and ability to work under supervision. Education and languages are important. The Travelers' Aid worker must be able to think quickly and correctly. Daily training in the theory and practice of the work, with especial reference to possible types of emergencies, is important to prepare the worker for this immediate and accurate decision. Other signal requirements are invariable courtesy, and the art of approaching a person without arousing antagonism. It is essential that workers conduct themselves with a full realization

of their responsibility and dignity as representatives of a great moral organization. They must have a vision not limited by the individual case at hand, but embracing the universal moral protective principle upon which Travelers' Aid is founded. Experience and training in other forms of social endeavor is not prerequisite to efficient and valuable service. The Society trains its own workers. It has been noted that persons having become thoroughly identified for years with other forms of humanitarian, social and religious service do not readily adapt themselves to a new work and are not always successful in Travelers' Aid Society.

"The Travelers' Aid worker," said Miss Grace H. Dodge, "is in the hardest position of any one that I know of, because it is twenty-four hours a day service. It is day and night, in a movement like this. I do not know any other calling in the coun-

try, except that of a physician, that has to be on duty every hour of the day and night, and if you suddenly have seven or eight of the great steamers coming in, what do you do with your railroad stations? And so it is a hard piece of work, but a glorious piece of work, because it is helping and saving hundreds and hundreds of young women and girls, as well as boys, for we have got to think of the boys as well."

Training courses in New York are conducted regularly, and weekly group conferences held which treat systematically of the history, plans, methods, scope, and technique of Travelers' Aid Society. Problems of practical sociology, psychology and physiology, with special reference to adolescence, are emphasized. Reference to the general field of social work is important. Practical work is supplemented by theoretical. Agents in their zeal to

prevent error and safeguard the innocent do not lose sight of the delicate line which differentiates the right of the individual requiring help from that of the general public not needing assistance.

Four prohibitions are fundamental in the work, the violation of any one of which terminates an agent's services:

I. Acceptance of a fee, tip, gratuity or gift.

II. Religious proselyting of any kind.

III. Persistent unwise action tending to jeopardize the friendly cooperation existing between the Society and the transportation companies.

IV. Any action which will bring into question the good name of the Society or its work.

Agents' salaries are dependent upon ability. No one who is not worth a comfortable living wage should be employed. Beyond this amount the efficiency of the

service rendered determines the additional salary. Women agents are mainly employed for the field work of the Society. Women of maturity are able to handle without difficulty cases of young men and boys, as well as women and girls in need of assistance. It is possible that at some future time, men agents may be employed in certain cities for night duty. Agents are recognized by the badge of the Society worn on the shirt-waist or lapel of the coat.

Volunteer workers, except in cases of accredited representatives of cooperating organizations in small towns and rural communities, are not used where a regular Travelers' Aid Society work is done, for the following reasons:

I. The volunteer worker, being untrained, is unable to cope with the emergency to the best interests of both the person helped and the general public.

II. The risk of destroying the good feeling and cooperation so vital to the success of the work is increased by volunteer service.

III. The volunteer, unable to serve continually, cannot readily be known to the officials of the terminal, and the possibility of impostors using Travelers' Aid to decoy rather than protect is intensified.

IV. Volunteer service is haphazard, because of the inability to enforce observance of rules, prompt attendance upon duties, and reports of cases.

Travelers' Aid Society work means service; it means sacrifice; and it means loyalty and consecration. Without these, no worker can be successful. Perfunctory service and lack of sympathy and understanding can never handle successfully problems of human suffering and weakness. The worker must not forget that the individual requiring her assistance is

a living personality deserving of kindliness and courtesy, intensified by present and immediate need—not a mere case. She must realize that persons rarely at first deliberately and intentionally err. It is a subtle blending alike of the capacity to suffer with the needy and weak, and the ability to judge disinterestedly of the best course of action, that makes the successful Travelers' Aid Society agent.

Chapter XV

SYSTEM OF RECORDS AND REPORTS

For successful cooperation between societies a uniform and complete system of records is imperative. The lack of coordination and systematization in Travelers' Aid protection and assistance for many years can be traced directly to the lack of an adequate system of records. Effervescent and visionary ideas disappear before the concrete facts of case records. The indispensability of case records in Travelers' Aid Society can scarcely be overemphasized.

Case records should be kept of every person to whom any assistance has been given, or for whom any investigation has

been made. The agent first handling the case fills out the questionnaire with pen and ink. These records give name, home address, date and time of arrival, the station or steamship, approximate age and probable occupation, nationality, destination, why helped, assistance given, social service welfare investigation, office disposition, and final disposition. Special form heads are reserved for cases referred by one worker to another, for social service investigation and for office disposition.

Information necessary for case records is not secured by direct questioning, nor does the agent hold notebook and pencil in hand to tabulate it in the presence of the traveler. Ordinary informal conversation gives the majority of the facts, observation supplies others, while name and address, when not volunteered, may often be secured through mutual introduction. All the facts of case records are confidential

and under no circumstances are made public. Agents do not humiliate the pride nor offend the finer sensibilities of the person assisted by asking or permitting to be related detailed facts not essential in handling the case.

It is of the utmost importance that case records be made out promptly. Information is written opposite designated blanks. Dictation, except on special cases, will be found to delay reports and increase expense. Face cards—i.e., case records—are filed alphabetically for preservation, and classified "persons definitely assisted." They are the permanent records of the Society. Incidental services, such as giving directions and advice only, and cases where name and address cannot be secured, are recorded numerically and classified "incidentally assisted."

Case records are vital to Travelers' Aid Society for the following reasons:

I. The enlarged cooperation of the Society, as embraced in the first section of the Definition,* is dependent upon case records. To be able to investigate, in advance of the traveler leaving home, the legitimacy of the inducements offered the individual to come to a strange city, concrete facts, tangibly recorded and capable of analysis, are necessary. Information to be sent cooperating societies and authorized representatives for investigation in other cities must be exact. A reliable record of any case which has received the Society's attention, is essential for cooperation. Public estimation and support largely depend upon the case records, because they furnish concrete knowledge regarding the actual value of the work done.

II. Case records, by permitting systematic study of the fundamental reasons why

* See Chapter III.

travelers need assistance and protection, make possible the protection and aid covered by the second section of the Definition. Officers of the Society can build the work only on an accurate knowledge of the cases assisted. The problems with which the work must cope are best learned by careful reference to case reports. The efficiency of the protection and aid offered by the individual agent is evidenced in the report of the case. Case records protect the Society from false accusations regarding the handling of specific cases.

II. To assist travelers to respectable and suitable lodging-houses, responsible institutions, or back to their own homes as embraced in the third section of the Definition, requires the facts of case records. Cooperation between homes, institutions, and cooperating organizations depends largely upon intelligible records of cases handled. To avoid repeated questioning,

to relate properly the assistance given, to understand the particular needs of the individual, case records are invaluable. The effect of keeping records upon the field worker individually is an increase in personal efficiency through the careful analysis of the facts of the case required in the record. The mental discipline of a methodical and systematic analysis of the reasons why the individual was helped, and of the assistance given, is essential in training the worker to meet new problems.

IV. Making strangers a vital part of the community into which they have come by placing their names with the organization which will best develop them socially, mentally and religiously in the community and thus finally to complete the protection and assistance of the Society as given in the fourth point of the Definition, is a service requiring an indefinite time. Without records facts would be overlooked, and

often the case confused with similar cases. Without records an incompleted case would be forgotten should the agent handling the case be ill, off duty, on vacation, or no longer in the employ of the Society.

Invaluable as case records are, the value of the work cannot be measured by records alone, and great numbers do not indicate value of service — some cases require long and tedious service and the greatest skill, others may be completed in a short period of time. A high percentage of cases helped is not the ideal standard that a society or a worker should strive for, but to assist all who are in need of Travelers' Aid and not to help as an accommodation merely to increase numbers.

It is possible to keep too exhaustive a system of records, which is unnecessary and hinders rather than promotes the work. Only such as are essential to the

efficiency and knowledge of the work done should be made. The primary object is to protect and assist, and records are a means to that end.

Chapter XVI

EDUCATIONAL PUBLICITY

There is no question more important for the traveler, the Society and the public at large than to determine the type of publicity. The policy of the Society in warning women, girls and boys against the snares and dangers of chance acquaintances, is not to indulge in unfounded generalities. It is not sensational. The Society avoids emphasizing the evil in life and raising questions unhealthy and unnecessary. It leaves no vague and haunting suspicion of mankind and furnishes no food for morbid reflection. Its instruction is not detailed or suggestive.

Articles on the work do not violate the confidence of the persons assisted and do

not create suspicion of future publicity in the minds of those who may need assistance at some later time. The Society does not become an alarmist, in warning the public of existing peril and in urging earnest cooperation in the work of safeguarding the traveler.

In the past, Travelers' Aid has not received the publicity necessary to make it known other than through its own circle of work. The necessity of increased support necessitates increased publicity. Publicity campaigns should be systematically conducted and carefully planned along well-defined lines in advance of inauguration. Publicity may be secured in magazine and newspaper articles, placards and signs, letters and folders, advertisements, public meetings and addresses, and through persons assisted who tell their friends of the work.

The daily newspapers, magazines and

special publications of societies, organizations, churches, etc., have shown a deep interest in making the work known when the objects of the Society are rightly presented to them. It is also wise to have a list of the organizations and individuals in the community to whom reports of the work of the Society could regularly be sent.

One of the most desirable features in this publicity campaign is to have the work presented before national, state, county, and local organizations at their regular conferences, and especially in the churches in the local community.

The purpose of Travelers' Aid publicity is threefold: First, to warn the traveling public of the temptations and dangers incident to travel when separated from familiar and natural safeguarding influences; second, to instruct them how and where to find protection and assistance;

and third, to secure to the Society, through a systematized educational campaign, the financial and moral support necessary for the work.

Chapter XVII

METHODS OF FINANCE

Travelers' Aid Society is supported entirely by voluntary contributions from organizations and individuals who recognize the very important work done by reaching the individual before there is need of rescue. The Society does not have the emotional appeal and pathetic story of rescue to aid in securing contributions. The practical value of the work is not self-evident to the casual observer, but must be demonstrated. The policy of the Society does not permit the violation of the confidence of the traveler assisted by publishing names and addresses required in the usual newspaper appeal.

Finance should be considered in selecting for the directorate responsible and

representative men and women who are both able and willing to secure funds toward the support of the Society. Merely nominal membership on the Board results in the serious detriment of the work. Representatives of social, humanitarian, religious and charitable organizations who come on the Board of Directors should recognize their personal responsibility to Travelers' Aid Society and that its sphere is its own. They should not subserve the Society to their other organizations, nor seek to instil the methods of those organizations, but rather to develop the cooperation existing between Travelers' Aid Society and the organizations of which they are representatives.

Business methods—not contracting any obligation without first having funds actually in hand to discharge it—will be found most satisfactory. In obtaining funds the dignity of the work should be maintained.

The employment of solicitors on a percentage commission to obtain financial support is highly impracticable, owing to the criticism evoked by diverting a portion of the contribution from the purpose for which it was subscribed.

Persons helped do not ordinarily contribute. Where these persons voluntarily express a desire to contribute, a stamped envelope addressed to the treasurer is handed them, which they personally seal and mail.

Prior to any general financial campaign there should be a systematic publicity campaign with the object of making the real need of Travelers' Aid known to the public. This campaign should include enough detailed information so that the community at large will not only learn of the need but of the method by which Travelers' Aid accomplishes its work. Financial letters may be systematically

sent to lists of persons who might be interested in the work, and though the letters may not be immediately productive they will be found valuable in educating the community to the need of the work.

The following financial methods have been used with success: memberships and multiple memberships; group luncheons and dinners; underwriting; geographical districting of names in a financial canvas; public subscriptions; personal visitation; benefits of many kinds; special tag and flower days; public meetings; whirlwind campaigns; church collections and donations; form finance letters; newspaper appeals; donations from organizations and clubs; contributions from foundations and railroads; state, county and city appropriations, etc. It will be found imperative to secure some large pledges so that dependence shall not rest entirely upon small donations and membership fees.

hesitate to avail themselves of its protection. Were this policy not maintained many girls and women in urgent need would shun the Society's workers.

Travelers' Aid must have one overshadowing aim in its work. It cannot equally divide its energies in the protection of the persons assisted with punishment of offenders. In all cases where there is a conflict between these two points the person assisted should be the first consideration.

Under the laws of this country it is almost impossible to secure a conviction for a contemplated offense, and in the majority of instances Travelers' Aid comes into relationship with the person assisted before the offense has taken place. If the object is to punish the intended offender, then Travelers' Aid would have to allow the matter to proceed to such a point that legal evidence could be secured. In many

cases this would be to the detriment of the girl or woman being assisted, and experience has shown this to be a very dangerous experiment.

Whether it is more important to punish an offender than it is to return the girl or woman safely back to her own home, wiser for the experience, but without the attending publicity which will call in question her standing in her own community, has not been a debatable point with the New York Society. In every instance of this kind the Society feels that its first duty is, as far as possible, to protect and shield the person who through ignorance or inexperience, or through the malicious designs of other parties, has often unwittingly placed herself in a compromising position.

If Travelers' Aid is successful in meeting persons in the course of travel and giving them the proper assistance, then

the offense does not occur. In the cases where an offense has already occurred there is no doubt that the Travelers' Aid should place the matter in the hands of the proper legal authority for prosecution. The permanent safety and rehabilitation of the girl or woman in her own home or in a new community, is the chief aim of the Society. Travelers' Aid Society's first duty is protection and assistance, not prosecution.

Chapter XIX

THE QUESTION OF AUTHORITY

The moral protective work of the Society is not allied to that of police women. Years of experience have convinced the Society as to the wisdom of the workers being permitted to qualify as special officers, that the few cases handled which need police authority can best be referred to the local officers. Without the authority of arrest, Travelers' Aid Society does not incur the risk of hasty action on the part of its agents in preventing a contemplated moral offense or error, and is enabled to protect and assist many whom it otherwise could not approach. Unscrupulous persons seeking to ensnare the unwary are anxious to avoid notice and are distinctly at a disadvantage when

confronted by the Travelers' Aid Society agent. Police authority is of doubtful value in Travelers' Aid Society service.

In safeguarding the inexperienced in emergencies, and shielding them from temptation often subtle and unrecognized, moral persuasion and the personality of the worker play a most important part. Agents of the Society rarely assist hardened offenders, but rather cases where the innocent are safeguarded and the error prevented, and those who through weakness or ignorance have been led to make some misstep. By moral persuasion and friendship, together with the inner consciousness of impending wrong and need on the part of the woman, girl, or boy, the Society is enabled to handle cases where even in the emergency the traveler would instinctively shun a worker having police authority.

Unfamiliarity with error, and the natural hesitancy of the woman, girl, or boy, in risking an unknown course even in the temptation of the moment, are powerful influences on the side of the Travelers' Aid worker when offering counsel and assistance.

A study of the relationship between city police, station, dock and government officials and Travelers' Aid in different parts of the world, leads us to affirm that in almost every instance the heartiest cooperation can be secured by referring matters which need police authority to the authorized public official.

Chapter XX

THE QUESTION OF UNIFORMS AND BADGE

The question of uniforms for Travelers' Aid workers is a much debated one both in America and abroad. In Europe, especially in Germany, the workers wear a conspicuous ribbon sash which is thrown over the shoulder and held in place by a pin in the center and weights at each end. In London, the badge is a very small bar pin, and the uniform has been discarded entirely, organizations feeling that the most important work is done without the representative wearing a uniform or conspicuous emblem.

In a number of cities in the United States large ribbon sashes were formerly

worn, but the use of this kind of sash or badge is decreasing under more careful investigation and experience. The majority of persons who seek out the Travelers' Aid worker do not need the more specialized assistance and protection which the Society is organized to give. These cases are on the whole less important than those which the trained and alert worker selects. With the cordial cooperation of the transportation officials, any traveler observed by them to be in need is immediately referred to the Society's worker.

Those persons most needing protection avoid the notice incident to accompanying a uniformed agent and so publishing their particular need to all in the terminal. The official badge serves the purpose of identification without the objectionable features of a uniform. If further credentials are requested the worker shows

her identification card, containing her picture, badge number, signature, seal of the Society, and countersigned by the officers of the Society. She also refers the inquirer to officials of the terminal, to whom Travelers' Aid workers are known.

When on duty at the stations, docks, office or special work, Travelers' Aid workers wear plain dark tailor-made clothing without fancy trimming, plain hats of medium size, trimmed with moderation, waists of plain material made simply and with long sleeves. They do not wear colored veils, showy ribbons or conspicuous jewelry while on duty.

When it is considered desirable to use a uniform it should be of a type which will not make the worker too conspicuous, so that she draws the attention of people at the stations and docks to the travelers whom she is assisting, although

it should be prominent enough that persons desiring a Travelers' Aid worker can readily find her. Where investigation has been made of the value of a uniform by having two workers on duty together, one in uniform and one without, experience has shown that the worker wearing the uniform is called upon for increased accommodation work, while the real work for which Travelers' Aid is organized decreases.

When a national Travelers' Aid badge is adopted and used by all Travelers' Aid agents and representatives throughout the United States, having some characteristics in harmony with the badges used abroad, and by an extensive form of publicity made known, persons who are in need of assistance will readily find the workers. The confusion that has occurred in the past has come from the multiplicity of badges — approximately

seventy or more different emblems have been used in the United States and a variety used abroad—which has made it difficult for travelers passing from city to city or country to country to recognize Travelers' Aid representatives.

In the last few years there has been a very decided movement toward adopting the same badge all over the United States, which will no doubt result in a national badge in the very near future.

Chapter XXI

THE MORAL PROBLEM

The relation of Travelers' Aid Society to the moral problem is that of protection and prevention before rescue is necessary. In accord with its modern protective principle the Society is not a rescue work, though in some cases it must necessarily deal with rescue. The Society recognizes that there are many and various stages of moral degeneracy—that there are many contributing causes, that morality may be undermined by moral contagion, so that unwillingness gradually becomes willingness. The Society recognizes that by force, hardship, trickery, deceit, subtle temptations and false notions of life, by a dual standard of morality, by unnatural and abnormal

conditions, the whole mental, moral and physical nature may become warped and distorted and the wholesomeness of life destroyed even before there is suspicion or thought of danger or evil.

In the busy world many a girl and boy errs not because of any premeditated wrong but because it is nobody's business to protect them from the temptations and dangers with which they are unprepared to cope. Travelers' Aid Society clearly defines its position as a protective and preventive agency, recognizing existing social conditions and constantly protecting the innocent and inexperienced.

Those who consider the present-day moral problems will agree with the Society in its recognition of a boy problem as well as a girl problem. In the moral world, as in the material realm, supply and demand are correlated. Without a boy problem there could be no girl prob-

lem. Recognition and treatment of either separately is inadequate. Young men coming to the cities quickly confront the city's problem of evil. Not only is the Society a protection to girls from hypocrisy and sensuality, but also a protection to boys against the lure of vice.

Personal, skilful and tender care in handling the questions of vice and error breeds no unreasoning distrust, nor the false security of self-complacency, but strong and healthy safeguards to the young and inexperienced, the innocent and the weak, amid temptations often concealed and unrecognized in the unforeseen travel emergencies.

The Society has not forgotten the fact that good predominates over the evil tendencies in society. But recognition of this preponderance of good does not mean overlooking and ignoring the existence of evil, nor failing to recognize

human frailty and weakness in the face of the sudden and alluring temptation in the emergency, when without natural safeguarding influences of home and friends the individual may be false to the entire previous life. Travelers' Aid recognizes the psychological development of evil, but it also knows that the transition from purity and wholesomeness to crime may come with amazing rapidity. It affirms belief in the ultimate betterment of the modern social problems, through practical preventive and sane educational measures rather than through curative, however effective the latter may be in particular instances. Its work is a constant affirmation of the value of conservation in the moral as well as in the physical realm.

The Society is not pessimistic with regard to the health and beauty of life through finding apparently chivalrous

conduct often with insidious intent. It is not influenced by hysteria. It is not morbid because it handles the problems of human suffering and error, nor because harpies, both men and women, masquerade as ladies and gentlemen to ensnare and debauch. The Society is not self-deluded, assuming that it can fundamentally reconstruct or regenerate social conditions, realizing that numbers err without guilt and without intent, and many of these it can and does save in the emergency. One false step taken, often almost unconsciously in the excitement of the emergency, leads to another and another, each in turn successively breaking down the moral fiber until the last bulwark against the evil is destroyed.

Travelers' Aid has no sympathy with the morbid curiosity often manifested in discussion of moral questions. With the morbid desire to meddle impertinently

with the secret vices of others, the Society has nothing in common. Its work constantly confronts the current distorted and false ideas of many persons on moral topics. It is out of sympathy with persons who find pleasurable diversion in looking after the morals of some one else.

Moral problems are not to be gauged by the size of a community, whether it be east or west, north or south. Moral problems are not local. Human nature is much the same everywhere—with the same general weaknesses and the same strength. Every city has its moral problem. The difference between cities is not in the presence or absence of the moral problem but in their effort to correct this evil. The Society does not characterize any city as an example of unparalleled wickedness.

Travelers' Aid is built upon the broad humanitarian principle of an equal chance

to choose the right intelligently and avoid the wrong, unhampered by treachery, coercion or deceit—that none shall err through ignorance and inexperience for lack of a safeguard.

Chapter XXII

INSTRUCTIONS TO TRAVELERS

The following instructions to travelers cover the points of greatest danger and uncertainty:

What to know:

Girls, women and boys are warned that in every city, and even in the smaller towns, there are unscrupulous men and women—agents of every form of vice—who by offers of apparent friendship and assistance, or by appealing for sympathy and help, prey upon and lure away the unsuspecting. Much of the White Slave Traffic is carried on by persons who offer to assist women and girls in the emergencies of travel and arrival.

What to do:

I. Before starting to a strange city, write or wire the Travelers' Aid Society to meet you. Give name, some personal description, time and date of arrival, railroad and station, or steamship line and steamer. Allow ample time for receipt of your message. Where no Travelers' Aid Society is organized in the city or town to which you are going, write to the nearest Society which will be glad to assist you through authorized representatives.

II. If alone, if strangers annoy you or friends fail to meet you, apply to the Travelers' Aid representative or to a uniformed official at the railroad station or steamship dock. Women agents wearing the Travelers' Aid badge will be found in

the terminals. Ask any railroad or steamship official, or police officer to direct you to the Travelers' Aid representative.

III. Plan, if possible, to arrive at your destination in the daytime.

What not to do:

I. Do not start to a strange city or town even for a night without previous information about a safe place to stop.

II. Do not leave home without sufficient money for an emergency and for a return ticket.

III. Do not ask or accept information, advice, guidance or direction except from Travelers' Aid representatives or uniformed officials.

IV. Do not accept attentions on train, ship or elsewhere from men or women.

V. Do not go to an address given by a stranger, or enter any house, restaurant, or place of amusement on the invitation of a stranger.

VI. Do not accept the offer of a stranger to ride in an automobile, bus or other conveyance.

VII. Do not accept offers of work either from individuals or through advertisements without thorough investigation. Ask Travelers' Aid Society to investigate for you.

VIII. Do not go to strange parts of a city or town at night alone, under the guidance of a public porter, or by public cab.

APPENDIX

APPENDIX

INSTRUCTIONS TO AGENTS

The agent's duty as a representative of the Travelers' Aid Society, in the station or on the dock, is to assist travelers regardless of age, race, color, class, creed or sex, giving first attention to girls, young women and boys traveling alone. It should be remembered that public estimate of the Travelers' Aid Society depends upon the workers. More important than this, however, is the fact that Travelers' Aid workers are responsible for the destiny of many a girl coming into the city.

1. Approaching a Traveler

Do not wait until a girl, woman or child comes to you, or is called to your attention, but go at once to ask whether you can be of service. If your help is declined do not necessarily take their refusal as final; put the same question in another and more sympathetic way.

2. Relationship with Officials

(a) Maintain friendly but dignified relations with all officials. In case of disagreement do not enter into any question of right or wrong, but give the assistance needed and report the

matter to the office as soon as possible. Before going on duty workers should learn from the office the names of authorities at the stations and docks to which they are assigned. All necessary discussion concerning cases should be held with none other than these officials.

(b) Give officials no cause to doubt your sincerity or interest in the work. You cannot be too watchful over yourself for officials are quick to observe. They are deeply interested and as long as they are persuaded that you are in earnest will render all the assistance they can. Once they doubt your sincerity, their sympathy will be alienated.

3. Relationship with Homes, Institutions, Etc.

It is of utmost importance to maintain friendly relations with all cooperating Homes and Institutions. If you have an unpleasant experience at any of these places, do not enter into controversy even though it may appear that you are imposed upon, but report the matter to the office immediately.

4. Discussion of Travelers' Aid Work

Details of your work and official relationship should not be discussed outside of the office. This does not mean that your work is secret, or that you may not mention it to your friends, or that information necessary to handling cases in cooperation with station or dock officials may not be discussed with these officials.

The dividing line between what may and may not be discussed will be drawn by your own good sense and discretion. No liberty, however, is granted in talking for publication, or where there is a likelihood of publication. All newspaper and magazine reporters should be courteously referred to the Secretary, or other person in charge of publicity.

5. Lending Money

Money or transportation should not be loaned or given either for the Society or personally without first referring the matter to the office, and then only after investigation. In cases where small sums are needed to assist a person in going on immediately, where it is evident that the traveler would be seriously inconvenienced by delay, if in your judgment it is wise, advance the money.

6. Contributions

Under no circumstances accept money from persons helped. If they wish to contribute to the work give them the addressed envelope which you have for this purpose, in which they may mail their donation to the office.

7. Car and Ferry Fares

If travelers are able and willing, allow them to pay fares for themselves and for you; if not, pay individually. If very poor, you will pay for the passenger and yourself. Do not collect

ferry or car fares from passengers before entering stations or cars—observers might think you were accepting small fees.

8. Handling the Passenger's Money

It is not wise to handle the passenger's money, either to have it exchanged or to purchase tickets. Accompany the traveler to the proper officials and see that the transaction is correctly made. When an exception must be made, state the circumstances fully in your report on the case. Be sure the traveler understands the money transaction and, if a foreigner, explain the value of American money.

9. Worker's Private Address

Never take a woman from dock or station to your own home or boarding house or give her your private address. Always give the address of the Society.

10. Hotel Runners and Cabmen

(a) Do not interfere with the business of hotel runners as long as they take only persons consigned to them, except under unusual circumstances. If they do not call for passengers consigned to them, report the matter to the proper official and have the hotel informed by telephone. Do not take passengers consigned to hotel runners to the hotel.

(b) If you note that hotel runners are soliciting patronage, or taking away persons not consigned to them, find out the name and num-

ber of the offender and the hotel represented. Report this information to the office as soon as possible.

(c) If a cab is necessary use a station or steamer cab whenever possible. If necessary to use an outside cab, arrange terms beforehand. If the passenger is a young girl, always accompany her.

11. Minor Officials and Tips

Do not accept small favors from minor officials unless you give something in return. A small tip now and then to a porter, interpreter, etc., is perfectly proper and may be put in your expense account. Keep things on a friendly but business basis.

12. Importance of Keeping in Touch with Headquarters

It is necessary for the office to be in close touch with the agents, for important information, requests and inquiries regarding travelers are constantly being received. The office should be informed either personally or by 'phone of all important and unusual cases.

13. Referring Passengers to Station Worker

When taking passengers to a station where they must wait for their train, always refer them to the worker on duty in that station. If you cannot locate the worker, refer them to a station official and leave a note on the pad.

14. How to Handle Referred Cases

In referring a case to the office or to another worker, either personally or by 'phone, give the passenger's name, and state clearly all important details. When a case is referred to you by the office make note of important facts so that you will be able to handle it intelligently.

15. Books, Magazines, Etc.

Do not read newspapers, books or magazines while on duty. You will need to sit down occasionally, but even then nothing should occupy your attention so that you will not be alert to what is going on around you.

16. Return Cards

Give the addressed postal card furnished by the Society—placing your own initials in the upper left-hand corner—to the person aided, so that she may inform us immediately of her safe arrival.

17. Cases

(a) Every person from whom it is possible to obtain name and address, and to whom the assistance given requires the worker's time, should be counted as a case.

(b) "Incidentally helped" is to be used in instances where the assistance given is merely nominal, such as pointing out a direction, etc., and where the passenger's name and address cannot be obtained.

18. Reports

(a) All reports should be in the office within twenty-four hours after the person is assisted. The worker first handling the case makes out the face card, unless by special agreement among workers for specific cases.

(b) Fill out all blanks in reports. If unable to obtain all desired information, or if the passenger does not require assistance in all divisions stated in the face card, fill in each remaining blank space with a dash. Sign your name on the upper right-hand corner of the face card and note the amount of expense in handling the case underneath. Sign your initials at the end of your report. Dictate on cases which are not completely covered by the regular face card and all cases of special importance and interest. Face cards and dictation should be in the office promptly. When signing referred reports always look over the face card to see if any spaces have been left for you to fill in. Make no corrections on another worker's report without notifying the person in charge of the reports, so that the files can be corrected accordingly. State time of leaving traveler at station or dock and also time for departure of train or steamer.

19. Telegrams

(a) When sending a telegram always state the following. Meet —— name of passenger; time of arrival; name of station and railroad, or of steamship line and steamer by which passenger will arrive, and some distinguishing mark.

(b) When sending a day or night letter state the following: Meet —— name of passenger; time of leaving; time of arrival; name of railroad or steamer by which destination will be reached; description, giving nationality, style of dress and any special information.

(c) When using passenger's name, sign it in full. Always mark the message so its non-delivery will be reported back to the Travelers' Aid office.

(d) Make carbons of all telegrams and have these checked or stamped by the telegraph agent and file with the case records.

20. Baggage

(a) Do not carry bags or baggage for travelers, except when absolutely necessary. Travelers' Aid is not a porter service. If the woman is too poor to have a porter—an unusual case—pay him yourself.

(b) *Docks*

Take an office receipt for all baggage to be delivered at local addresses for the following reasons:

(1) The given address is often incorrect.

(2) Friends may have moved.

(3) Friends may be out of town.

(4) The traveler can remain with friends for only a day or two, etc.

(5) If there is any difficulty with baggage, notify the office in writing, giving name, steamer, date, destination and difficulty.

(c) *Stations*

(1) When passengers are going to city ad-

dress and have had baggage checked, it should be left at the station until friends are located.

(2) Heavy hand baggage should be checked in the parcel room to be claimed later.

(3) Explain to passengers or friends where their baggage has been left and how it may be claimed.

21. Time

It is of the utmost importance to be on time

(a) *Station Duty*

(1) See weekly schedule for hours at different stations.

(2) Time begins when you reach the station and ends when you leave. If it is necessary to go on a case just before time to go off duty, add the time spent on the case.

(3) Workers will in all cases wait for the relief before going off duty at the stations.

(b) *Dock Duty*

(1) Time begins when you reach the dock and continues until leaving the last case. If one hour only intervenes between steamers, time will be counted as continuous.

(c) *Social Service*

(1) Time begins when you leave headquarters and continues until you return.

22. Basis of Time

The average working time of each worker is expected, as far as possible, to cover eight hours of actual work per day, six days per week. A day will be given for Sunday work.

APPENDIX

23. Vacations

Two weeks vacation will be given for each full six months of work, providing the worker continues in the work.

24. Station Workers

(a) Register on the pad when going on and off duty, whenever leaving the station and when returning. Consult the pad frequently.

(b) Always leave the names of persons helped, and information concerning their disposition, on the pad in the stations. Before taking out of the station either runaways or people expecting to be met, leave word in the Station Master's office.

(c) Station record sheets must be in the office within twenty-four hours after you leave the station.

(d) Meet all incoming trains and so far as possible, outgoing trains. When a through train and a local arrive at the same time, the through train has the preference.

(e) Make a thorough tour of the entire station and ferry entrances frequently.

(f) The importance of work for American girls and women is emphasized. Do not take young girls to boarding-houses; bring them to headquarters. Runaway girls should be brought to headquarters. Do not leave the station uncovered without first telephoning to the office for assistance. Middle-aged women and families can often be sent with a messenger. If the traveler is a child, young girl, or an irrespon-

sible person, consult the official authorized to care for such cases and follow his advice.

(g) Speak with the station matron before approaching a passenger in the Ladies' Parlor.

(h) When going on or off duty at 3 P.M. report to the office personally or by phone.

(i) If unable for any reason to go on duty notify the office immediately and in time for a substitute to be provided.

25. Dock Workers

(a) Light lunches are permitted on board the steamer, but meals with steamship, dock or other officials are prohibited.

(b) When passengers insist on having liquor with their meals and you cannot dissuade them, they may order this of their own accord from the waiter. Do not order for them or take them to any place for the purpose of obtaining liquor.

(c) Meet the steamer for which you are appointed, where your work is on the pier and on the ship. Stand by the second cabin gangplank as the passengers come off the steamer and approach those girls and young women who seem to be alone.

(d) It is not wise to go on the steamer too soon. Many passengers may be discharged to you who might better be discharged to their friends waiting on the dock.

(e) When two or more workers meet a steamer, at least one should be on the dock all the time, if possible.

(f) The names of passengers assisted and addresses of their destinations must be phoned to

headquarters before going off duty from each ship.

(g) When possible, refer all questionable cases to the Immigration Inspectors before leaving the dock; otherwise refer them to the Travelers' Aid office, mentioning the name of the inspector who discharged the passenger.

(h) Get all reports on arrival of steamers directly from the office.

26. Badge

While on duty, the badge should always be worn on the left coat lapel, or corresponding place, and should be conspicuous. The badge is your mark of identification and must be the only conspicuous detail about your appearance. If investigation of some unusual and suspicious circumstance makes it advisable to remove the badge state the fact in your report.

27. Dress

When on duty at the stations, docks, office or special work, wear plain dark tailor-made clothing without fancy trimming, plain hats of medium size, trimmed with moderation, waists of plain material made simply and with long sleeves. Do not wear colored veils, showy ribbons or conspicuous jewelry while on duty.

28. Exceptions

Should you at any time find it necessary to act contrary to the above instructions follow your own best judgment and notify the office as soon as possible.

APPENDIX

29. Importance of Cooperation Between the Workers and the Office

It is the desire of the Travelers' Aid Society to bring the efficiency of Travelers' Aid work up to the very highest standard. This cannot be done without your closest cooperation. You are doing the actual field work and are, therefore, continually meeting conditions about which those in charge at the office cannot know, except as you keep them informed. Those in charge are always pleased to receive and consider suggestions that will increase the efficiency of the work.

Report any unusual experience personally or in writing. Also report anything you may learn concerning other organizations or individuals doing some form of Travelers' Aid work.

Notify the office as soon as you learn of a change in officials at stations or docks.

HV696 Baker, O.C. 45126.
T7B168 Travelers' aid society of America.

NAME	DATE	NAME	DATE
W. Schwartz	Nov. 22 1931		
H. Wettstein	MAY 11 1937		

45126